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THE UNIVERSITY OF ALBERTA

THE UP WITH PEOPLE MOVEMENT: AN EDUCATIONAL INNOVATION

BY

© SISTER MECHTILDIS WEBER

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE

DEGREE OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

FALL, 1971

ABSTRACT

The primary purpose of this study was to examine the Up With People High School and the nature of its innovations as related to the school, society and the students. Specifically, the present study has focused on the following questions:

(1) Is the school successful in meeting the goals it has established?

(2) Is the educational system graduating the type of citizen needed in today's world?

(3) Is the student receiving the type of education which truly satisfies him?

The findings show the following:

The Up With People High School went far beyond the minimum requirements for graduation or college entrance. The students were offered opportunities to discover their fields of interest and were trained for constructive participation in their chosen vocations.

The evidence of the value to society of the type of graduate produced by the Up With People High School is convincing. Interviews and correspondence with parents, teachers, professional educators associated with the school, employers and business-men, are convincingly accurate and similar in their appraisals of the graduates as responsible, creative and enthusiastic young men and women.

Lastly we consider the student himself. Studying interviews and student-evaluations, the writer has reason to believe that the students

and graduates of the Up With People High School are truly satisfied with the education received in this school. Because they have been allowed to choose their areas of interest, they have felt a sense of motivation and relevancy in their work and have learned to budget their time and select priorities. Rich stores of resource materials have always been available to them. Interpersonal relationships with teachers and fellow students have been rewarding and satisfying and they have felt a growing concern for the people around them. The graduates at university, with whom the school keeps in constant contact, also give evidence of great satisfaction with the training and preparation they have received. Almost all of them speak of retaining their above-average grades, some of receiving further scholarships and developing an ability to do in-depth research.

It seems obvious to the writer that results speak well for the innovations tried in the school.

ACKNOWLEDGEMENTS

The writer wishes to express sincere appreciation to those people who contributed to the development and completion of the study.

Recognition is extended to my supervisor, Dr. Paul Koziey, for his encouragement, help and understanding while the thesis was being written.

Appreciation is also due to Dr. John Paterson and Dr. James Lombard for their advice and helpful suggestions.

Finally, the writer is indebted to her community members and to Mrs. Norman Schwab whose assistance and support contributed greatly to the completion of this project.

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CHAPTER I

INTRODUCTION

We are presently witnessing an influx of a variety of educational innovations in our schools. Many of these innovations appear in the form of new hardware which facilitate the teaching of subject matter -- programmed learning, computer-based instruction and others. Some deal with curriculum and teaching methods and a few others pertain to the school organization itself.

The problems of education may be considered from different points of view. These views might be condensed into three groups:

(1) Those which relate to the school itself and pose such questions as - "Is the school successful in meeting the goals it has established?"

(11) Those which relate to the school in its wider setting as part of the total culture, which raise such questions as - "Is the educational system graduating the type of citizen needed in today's world?"

(111) Those which relate to the students themselves and which suggest the question - "Is the student receiving the kind of education which truly satisfies him?"

A new approach to any of these aspects should be carefully considered both as to its own merits and its applicability on a wider scale. The Up With People High School is one such approach. It differs in many ways from more orthodox institutions. Those associated with the move-

ment, students, parents and professional educators are enthusiastic about its methods and results.

Not only has the writer been closely in touch with the school since its inception but she has had the opportunity to teach and counsel in it during the past year and will be returning for the coming year. She has interviewed a number of staff-members, students and graduates. She has also had access to the files of a weekly newspaper published by the Up With People Incorporated and, through a clipping bureau, to articles in the public press, both in the United States and abroad. She has tabulated the records of grades received by the students in their former schools and in the Up With People High School, and has corresponded with a number of their former principals and guidance counselors. She has interviewed several leading educators, who enthusiastically endorse the program of the school, and she has read extensively the publications of other innovative schools and writers.

The writer has been actively and enthusiastically involved in the school's program and realizes that much of what is written in this paper has a positive slant. No negative reports were found in the school's files. No doubt some were received and were not included in the files.

The Up With People High School has now completed its fifth year of operation. It has changed radically since its inception.

This paper will consider the Up With People High School, trace its origin and development, define some of the problems it appears to be solving, compare its approach with those of certain other schools, relate its

philosophy to current educational thought and attempt to find areas where its methods might be more widely applied.

CHAPTER II

CONTEMPORARY EDUCATION

Around the globe a generation is in ferment, agitating for change -- change in attitudes, in the structure of high schools and universities, change in the entire social system. A thousand student voices are clamoring to be heard. They want a voice, they want to share in the decision making of affairs concerning their nation and their world. And they should have a voice. "To protest is human, and no society is strong which does not acknowledge the protesting man", declared the Ontario Commission on Education.

The crux of the matter is not how to educate but how to motivate, how to instill purpose and awaken the creative genius of youth -- how to build a working partnership between young and old to tackle the common but overwhelming problems in the world.

Youth who possess this drive will educate themselves, given the opportunity and environment. They may instinctively know the need to learn to equip themselves for the world they will inherit and govern. In his book, How Children Fail, John Holt even goes so far as to say, "Schools should be a place where children learn what they most want to know, instead of what we think they ought to know."[1]

Educators and scientific experts are now saying that technology is advancing so rapidly we don't know what knowledge will be out-dated

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1. Holt, John. How Children Fail. New York: Pitman Publishing Co., 1964.

or proved incorrect in ten years. So the paramount need becomes to instill both a desire and an ability to learn, to assimilate and apply new skills and information, to learn how to learn.

Our everyday experience underscores the fact that we are constantly moving into unchartered areas of experience which are as difficult for us to travel as the frontier wilderness was for our forefathers.

Historically, education has been looked to as the solution for all our national problems. If we still have problems today, people tend to feel that it must be the fault of education. Our current educational philosophy and practice deserves consideration. In this paper, however, only a general consideration can be given.

Education today is of paramount importance. Great numbers of people are involved in this "big business". Elected officials and government agencies at every level, from local to federal, have a hand in directing it. However, it is also being criticized from every angle, either for having the wrong aim or for going about its task in the wrong way.

An interesting summary of the situation appears in the prospectus of the Parkway Program of Philadelphia:

> America has never had an educational system worthy of itself. . . .From an examination of our high schools who would ever suppose that bold and adventurous exploration was a major part of the American heritage? Who would realize that American society has given new meaning to self-realiance and individualism; that communities, founded for

> survival, have made internal cooperation a way of life and yet have been able to incorporate the rich and varied customs brought by those seeking new homes? Who would ever conclude that American society has been compelled to test its knowledge against the realities of the world?[1]

It goes on to describe the conditions in the typical school which militate against an eager, questioning attitude on the part of the students, against a sense of mutual interdependence in the classroom and against a program for testing what is learned with the realities of life.

John E. Goodlad, Dean of the Graduate School of Education at UCLA, and Director of Research and Development of the Institute for Development of Educational Activities, makes much the same criticisms of the schools which he has investigated. Citing the increasing concern of the whole country for our schools, in what he refers to as the Education Decade (1956-1967, the ten years since Sputnik), he indicts the majority of schools for falling short of even those reforms which are generally accepted as desirable. He sets forth a list of expectations. Among them are that schooling be directed toward "learning how to learn", toward "self-sustaining inquiry rather than the memorization and regurgitation of facts"; that such inquiry would carry the student out of the classroom into real life situations; that each child would be individually considered and planned for; that visitors would see "vigorous, often heated, small and large group discussions, with the teacher in the background." In conclusion he admits that these expectations "did not

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1. The Parkway Program, Prospectus, 1969.

constitue an accurate description of what we found".[1]

These expectations are not merely the dream of theorists. The Ontario Department of Education has issued a report presenting its accepted philosophy and program. Among its stated convictions we find the following:

> The traditional school was largely concerned with what the teacher taught and how effective he was in conducting an orderly class. The modern school is more concerned with what the pupils learn, why and how they learn and whether they will continue to be disposed to learn.[2]

The report continues: "The focus is more on how to learn and think, and less on what to know and remember. Education is becoming a process rather than a thing."[3]

The report asks for more flexible school buildings, ungraded classes, new methods of assessment and promotion, and states: "The heart must be involved as well as the head. . .The basic aim of education is to develop manhood, not man-power."

Evaluations from three points of view. The problems of education may be looked at from a variety of points of view. These might be condensed into three groups: 1) those which relate to the school itself. 2) those which relate to the school in its wider setting as a part of a total culture, and 3) those which can be considered through the eyes of the students involved. The important questions centered around the

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1. John E. Goodlad, "The School vs. Education", Saturday Review, April 19, 1969, pp. 59-60.
2. Living and Learning, Ontario Department of Education, 1968, p. 75.
3. Ibid., p. 123.

first concern seem to be: Is the school successful in meeting the goals it has established? Did the student progress as expected through the process and emerge an educated person? The next point of view to be considered is that of society: Is the educational system graduating the type of citizen that is needed in today's world? The third point of view, that of the student himself, is one that too often has been overlooked: Is the student receiving the kind of education which truly satisfies him? To read the prophets of doom, one might believe that the answers to all these questions are negative. This chapter will present criticisms on these aspects by current authorities and then consider solutions suggested or being tried out.

Looking at the situation from the first point of view may well be adequate for many specialized schools, particularly those conducted by industries to train their own personnel. But even technical schools must follow the trends of society to ensure that the skills they impart will be needed in the future. Education in the broader sense implies a relationship to, and a responsibility for, the life of the whole community.

Most educational philosophers concern themselves chiefly with the second aspect. Since the time of Aristotle, education has been judged by its ability to prepare youth to take up their responsibilities as citizens. James B. Conant, who studied the American High School for the Carneigie Foundation, makes his case for the comprehensive high school because of its value in bringing together young people of widely varying backgrounds and talents, thus creating a microcosm of the

democratic society in which they will grow up to live.[1]

John Dewey was also concerned for the life of the student and his relation to society. He saw the traditional education as tied to an undemocratic idea of social classes -- the few to be educated to think and lead, the many to be trained to carry out the plans of others with a minimum of understanding or initiative. For our modern day society he envisaged ". . . .a curriculum which acknowledges the social responsibilities of education."[2] He stressed that it "must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest."[3]

The modern educational system which first dealt with its students' relation to society and has continued to do so, is the Ethical Culture Schools. Founded in 1878 by Felix Adler as a charity kindergarten, and dramatizing the new educational approaches just beginning to make themselves felt in the country through the teachings of Pestalozzi and Froebel, it grew rapidly to a full kindergarten-through-high school curriculum. From the first, Adler emphasized the wider social implications of personal ethics, thus making a concern for and a relationship with the society of which they were a part fundamental for all his students. As he said to his teachers in 1902, the idea of the Ethical Culture Schools

1. James B. Conant, The American High School Today, (New York: McGraw Hill, 1957) pp. 13, 15.
2. John Dewey, Democracy and Education, (New York: The Free Press, 1944), p. 192.
3. Ibid.

> . . .is not the adaptation of the individual to the existing social environment; it is to develop persons who will be competent to change their environment to greater conformity with moral ideals.[1]

The facilities of these schools have been made available to neighboring children, or to exchange classes from Harlem; the schools run summer camps and playgrounds for the underprivileged. They have taken a lead in manning Upward Bound classes with faculty supervisors and student tutors.

The Alumni Association in 1959 made a survey of their graduates to examine the effects of the school's long-range policies. The majority of those responding felt that the policies and practices of the school had had a lasting effect upon their social attitudes and values. Almost all secondary schools, public and private, today have programs which enable the students to take some part in commmunity betterment, but few have had them as central in their philosophy and program as have the Ethical Culture Schools.[2]

A new experiment in education, which approaches these problems from quite a different point of view, is the Parkway Program of the School District of Philadelphia. This school is not devised for any one group in particular. In fact, the director is so convinced of the universal quality of the true learning community that he feels artificial entrance requirements would destroy the atmosphere of love

1. Beyond the Classroom, (New York: Ethical Culture Schools of New York, 1967), p. 9.
2. Values and Attitudes, (New York: Ethical Culture Schools of New York City), 1962.

and honesty which he believes is the major prerequisite of the learning process. Since the applicants far outnumber the available places, the students are chosen by lot, proportionally among the city's school districts. The aim of the program is to take education out of its "separated refuge" and put it directly in touch with the life of the city. It calls itself "a school without walls".

Students meet in small groups with a teacher and an "intern" for orientation and direction, and to find a sense of belonging. In these smaller groups they also work to achieve the necessary skills of reading and mathematics. Their chief studies are found in the city itself. The students enroll in courses run by banks and businesses, museums and art galleries, newspapers and broadcasting stations and so on. Athletics are found at the "Y". Research is done at City Hall, in the courts, the factories, theatres, social service agencies and stores. Of today's educational needs, the school says:

> It used to be that the ideal teaching situation was thought to be a teacher (who knew what was to be learned by the student) telling a homogeneous group what they ought to know, with emphasis on that aspect of knowing which we call remembering. All that has changed. The standards by which these homogeneous groups were formed are no longer useful or relevant; the teacher does not know, cannot know in many cases, what the students should be learning; and you cannot memorize the future.[1]

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1. The Parkway Program, Prospectus (Philadelphia: The School District of Philadelphia, 1969), p. 42.

The project is now nearly two years old. Its plan is to remain flexible and adjust to the needs which arise. Each student is a member of a "Management Group" which concerns itself directly with the policies and program of the school. It is too early to judge its success, but certainly its avowed purpose of making education a mode of life, and learning an activity in which the student participates, seems to have promise of fulfillment.

While the first emphasis of the Parkway Program is on the larger community in which the student lives, it concerns itself also with developing him as an individual with his own purposes. This is the third question raised at the beginning of this chapter: is the student receiving the type of education which truly satisfies him? This point of view is being increasingly emphasized by educators today. It is not necessary here to reiterate the causes of insecurity, uncertainty and questioning in modern youth. Volumes have been written on this subject; but no matter what the aims and philosophies of any educational system, it is valueless to those who reject it -- the "drop-outs", and those, though still attending school, passively resist any involvement with either their studies or the aims of their teachers. Several writers currently concerned with this problem, will be considered here.

John Holt, for instance, approaches the problems of teaching today's youth from a very personal angle. His books deal mainly with younger children, but since early school experiences often shed light

on the educational stumbling-blocks of adolescents, it is worthwhile to consider some of the points he raises. Holt stresses the paralyzing effect of the fear of failure in young children, which causes them to resign from situations which may prove defeating to them. These elements need to be understood if high schools are to train citizens who will be able to take initiative and leadership in the life of their communities and nation. "Young children fail because they are afraid, bored and confused." High schools need also to find solutions for fear, boredom and confusion.[1]

An authority who has done significant work in this area is William Glasser. A psychiatrist by training, Glasser developed his ideas for schools when working as a consultant with the Ventura School for delinquent girls in California. In Schools Without Failure he reports on work done in the Los Angeles city schools, and in Palo Alto, at the other end of the economic and social scale. His thesis is that most schools are designed so that they produce more failure than success; that the basic needs of all people for love and for feelings of self-worth must be fulfilled in school at every age level if students are to succeed. He has demonstrated that while improved living conditions, integration and school budgets are all valuable and necessary, the basic prerequisites for success can be supplied to a great extent under present conditions. He points out that while children should learn to give and receive love at home, many do not. They are further blighted by the impersonal relationships with teachers and other children

1. John Holt, How Children Fail,(New York: Pittman Publishing Company, 1964.)

at school. The need to gain knowledge, to learn to think, and to solve problems is even more definitely the responsibility of the school, but many children do not experience nor expect success here. Glasser has developed the "class meeting" where teacher and children sit on an equal level, discussing problems which may concern any one of them. This, together with his scheme for honor marks, develops warm and understanding relationships between the pupils and teacher.[1]

The problem of the high school "drop-out" is seen at its worst in the congested cities. Communication often seems to be broken down almost completely between the schools and many of their students. They leave school unprepared for most jobs. Their homes are seldom places in which they can find security or encouragement. On the streets, there is not much to be found but petty crime, gang warfare and drugs. The next generation is even further alienated from the structure of life beyond their horizon.

One type of school which is having considerable success with these people is the "storefront" or "street" academy. These schools, usually found in empty stores, do not differ much in appearance from the other buildings in the neighborhood. Most of the teachers look, and often dress, like the youngsters they plan to reach, for they are largely recruited from similar backgrounds. Their first approach is through casual conversation and friendship. When some confidence is established, amibitions are stimulated and school is offered as a step for them. No matter how frustrating their past experiences of

1. William Glasser, Schools Without Failure, (New York: Harper and Row, 1969).

school have been, this new place looks and feels very different. Fears and suspicions are lulled, the atmosphere of eager learning is contagious and soon the new student is enrolled in an individualized program, aimed at preparing him for the next step. Harlem Academy in New York, "CAM" in Chicago, or Newark Preparatory School are privately supported schools for college-bound students from disadvantaged backgrounds. They are notably successful, in that a high percentage of the graduates do enter colleges on scholarships and have a chance to lift themselves out of the limitations of their ghetto backgrounds. Many of the teachers in these schools are alumni, offering a helping hand to others whose plight they are well able to understand. Most of the schools are sponsored by large industrial or banking corporations such as Western Electric, McGraw-Hill, First National City Bank of New York, or the Carneigie Corporation. The Academies are under the auspices of such organizations as the Urban League or the Christian Action Ministry.[1]

Edward Carpenter, the Headmaster of the Harlem Preparatory School, is frank to attribute the success of his school to the unshakable faith of the teachers that their students can "make it". He believes that love is a necessary element in the student-teacher relationship. "Every kid

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1. American Banker, "FNCB to Open 'Storefront School' in Harlem," (New York, February 20, 1968); Fortune,"The Deeper Shame of the Cities," January 1968; Forty Acres and a Mule,"A Salute to Mr. Carpenter," (New York, Student publication of the Educational Program of the Urban League) December 1967; Ibid., "Princeton-Harlem Project"; Homer Bigert, "Harlem Prep Gives Dropouts a Door to College," New York Times,May 8, 1968; New York Times,"From Heroin in Harlem to the Halls of Harvard"; Val Flesch, "Storefront High," We,(periodical for the employees of Western Electric Co., September, 1968).

in this school gets warmth and affection and love," he says, "and they give it, too."[1]

The school, as an institution, cannot help reflecting, at least in part, the pressures, confusions, wrenches and competitions within the greater social body that contains it. Students are insisting that schools are far too competitive. George Leonard, author of Education and Ecstacy, observed in a speech at the National Council of Teachers of English Convention in March, 1971, (Milwaukee), that if one wants to put an end to learning, all he need do is begin testing. Leonard then reported that in a school district of his acquaintance, administrations and teachers became alarmed about the number of comic books students were reading. Curious about the students' retention of comic-book knowledge, the teachers decided to issue comic books to the students each Monday and to test for retention each Friday. Within three weeks there wasn't a student in the district who willingly read a comic book.

Yet another innovation in education comes from Alfred Gorman, Professor of Education at Mountclair State College, New Jersey. In his book, Teachers and Learners, he stresses the human relation needs that have to be met before people can get on with learning. Gorman believes that more often than not "poor teaching is really the existence of an interaction problem that is allowed to go on unresolved and that teachers dealing personally with interactive experiences should begin to

1. Carneigie Quarterly, "Where Failures Make the Grade", (New York: Carneigie Corporation, Fall 1968).

develop skills both for communicating their knowledge of subject matter and for setting the classroom stage for student learning".[1] The basic assumption underlying Gorman's philosophy is that teaching and learning are processes of communication among individuals.

George Brown of the University of California has also contributed to innovations in education. He has provided the raw materials for creative change, that is, for working with both feeling and intellect. Confluent education, as set forth in his book, Human Teaching for Human Learning, refers to "a philosophy and a process of teaching and learning in which the affective or emotional aspects of learning flow together with the cognitive or intellectual functions".[2] His book derives from the Report to the Ford Foundation on the Ford-Esalen Project in Affective Education. The project had two overlapping phases. The first was to assemble the various approaches to affective learning both from the variety of activities in Esalen's unique workshops and from other sources. The second phase was to examine which of the approaches might be appropriate for the classroom. Monthly workshops, a week-end and a week-long training workshop were held at Esalen for educators at various levels. We cannot evaluate the results of this research as yet but the results of the year's work were impressive.

The full story of education innovations, in which T-group and train-

1. Gorman, A.H. Teachers and Learners, New York: Allyn and Bacon, 1969.

2. Brown, George Isaac, Human Teaching for Human Learning, New York: The Viking Press, 1971.

ing laboratories occupy a key place, would include the story of the National Training Laboratories which cannot be elaborated on in this paper. The long career of the T-Group and the training laboratory has been marked by continued internal experimentation and change but also by rapid spread into various segments of society both in America and in other countries. According to Bradford, Gibb and Benne, in their book, T-Group theory and laboratory method, the T-Group "is grounded in assumptions about human nature, human learning and human change."[1] The training laboratory is the community (group, class, seminar) dedicated to the stimulation and support of experimental learning and change.

The Up With People High School is another experiment in a new type of education -- a total involvement education that unites the best of academic study with relevant participation. Its purpose is to take learning out of the four walls and into a lifetime.

Up With People involves hundreds of thousands of people around the world, including four international traveling casts. These young men and women who come from every background, race and color, see themselves as catalysts moving people into a new way of thinking.

- Up With People education is equipping youth with the motivation and the intellectual and practical skills to serve humanity.

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1. Bradford, L.P. Gibb, J.R. & Benne, K.D. T-Group theory and and laboratory method, New York: Wiley, 1964.

- Up With People education encourages every student to choose his vocation on a priority basis of what needs to be done in the world.

- Up With People education seeks to cultivate the values that will produce immediate, effective action in the community and the world.

- Up With People education is a co-operative enterprise on the part of the teacher and student designed to pioneer a new profession -- the development of the challenging frontiers of earth and space.[1]

Evidence of the interest in the world press in Up With People education is reflected in Le Soir, Belgium's largest paper, in April, 1969:

> Up With People brings together university students and those about to go to university, with the aim of giving to the world in the next ten years a generation with a creative spirit which can answer the massive needs of humanity - in a word, to equip the spirit of man for a new age. This is their aim.[2]

Since this paper deals specifically with Up With People education, it seems necessary to give the background and history of the Up With People movement, to deal with the school and then, to evaluate the educational system from the three points of view set down in Chapter One.

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1. J. Blanton Belk, referendum.

2. Tomorrow's American News, Supplement, p. 11, April, 1969.

CHAPTER III

THE SCHOOL AND ITS BACKGROUND

The Up With People High School. The Up With People High School is an entirely new concept of education in our modern society. Since its start five years ago there has been enthusiastic response to its results from statesmen, newsmen, teachers, parents, and students themselves. In an age of rapidly accelerating change, any aspect of our culture that deals with the future must be more open than ever before to innovations, and must constantly find improved and faster methods of evaluating these new developments. This is particularly true in the field of education. Therefore while a period of five years is too short a time to reach any final conclusions, it is important to study the Up With People High School in order to present a preliminary assessment of the claims made for it, and to consider its relevance to the wider scope of secondary education.

The Up With People Movement. In order to evaluate the Up With People High School it is necessary to start with the background and history of Up With People itself. A youth conference was held on Mackinac Island, Michigan, during the summer of 1965.[1] Many of the delegates had been stirred by the lecture tour of Peter Howard, noted British playwright and sportsman. Howard, a brilliant speaker, had challenged America, especially her youth, to accept the position of leadership in the world which had been thrust upon her, and give a

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1. "Action Demonstration Opens," Tomorrow's American, June 21, 1965, p. 1.

dynamic alternative to the Marxism and the cynicism which were speaking with the loudest voices on the world scene.[1] Not only his brilliance and his quick wit but even more his all-out dynamic quality of living stirred his young audiences and brought eight thousand of them together to see what they could do.

Where was the true America to be found? In the headlines, or in Howard's ringing challenge? If he were right, and many Americans had begun to doubt it themselves, then why did the voices of dissent have all the say? One student said: "The loud-mouthed, pacifist minority scream about what they are against. Why don't we stage a demonstration of what we're for?" Richard Wailes, Olympic gold medalist, a director of the conference, said: "If we're going to debunk the myth of a soft, indulgent, arrogant America and show the world that we care about tomorrow, we've got to sing out our convictions loud and strong!" In the words of Clarence Hall, Reader's Digest editor, "that phrase 'Sing Out' provided the keynote."[2]

It was evident from the first that the aim of this conference was to do more than merely discuss and pass resolutions. Music was to these young people the most natural medium of expression. The songs of protest and defeat that they brought with them were gradually replaced by their own compositions. Their convictions, hammered out in conference sessions,

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1. "Peter Howard Sees World Color-Blind, Character Built," Tomorrow's American, November 30, 1964, p. 1.

2. Clarence W. Hall, "Sing Out America!" Reader's Digest, May, 1967.

began pouring forth in moving music. It soon became clear that music was not only the prime medium of expression for their hopes and aspirations, but would also serve as the best means for communicating these ideals to their own generation, and in fact, to responsible and concerned people of every age.

At a time when riots were flaring up across the country, Negro, Indian, Asian and white people found themselves engaged together in a task so great that it surmounted the barriers of race. Many Indians for the first time felt a destiny for their people in the mainstream of American life.[1] Negroes found a militancy where black and white were joined, not against any race or class, but against the reactionary spirit and living which tolerated the status quo. The reality of their experience began to be communicated when one night on the stage a mixed group sang a hauntingly beautiful melody. Young men and women, in solo and chorus asked: "What color is God's skin?" and replied: "It's black, brown, it's yellow, it is red, it is white, every man's the same in the good Lord's sight."[2]

When the title song: "Up With People" was repeated for the finale, with its beckoning gestures, it brought the audience to its feet:

Up, up with people,
You meet them wherever you go!

1. "Indians Open Mackinac Demonstration," Tomorrow's American, June 14, 1965.

2. David B. Allen and Robin Hoar, eds., How to Create Your Own Sing Out(Los Angeles: Pace Publications, 1966), p. 21.

Up, up with people,
They're the best kind of folks we know.
If more people were for people,
All people everywhere,
There'd be a lot less people to worry about,
And a lot more people who care![1]

As the "Sing Out" took shape it moved out on a show boat to neighboring resorts. Invitations from other parts of the country began to come. From Michigan to New England it went, then to the World's Fair in New York and on to Washington. Invited by a group of senators and congressmen, the young people put on their show in the new Hilton ballroom, drawing an overflow crowd of 4,300.[2]

This was the start of a dyamic tour which was to take "Sing Out" or as it was later called, "Up With People" back and forth across the United States and Canada, and to many countries abroad as well.[3] The original cast has divided and reproduced itself several times.[4] At present there are three international casts of about one hundred members each as well as smaller "strike-forces". In most of the cities where

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1. Ibid., p. 43.
2. "Sing Out Tours Cape, Hits World's Fair," Tomorrow's American, August 23, 1965, p. 1; "4,300 See 'Sing Out' in Washington, "Tomorrow's American,August 20, 1965 p. 1; Ruth Montgomery, "Young America's Real Image," New York Journal American, August 28, 1966, p. 5; Lee Bandy, "Why Those Kids Make Sense!" Greenville News, (S.C.) August 26, 1967, p. 3.
3. "Tokyo Students Cheer American Sing Out,"Tomorrow's American, Oct. 11, 1965, p. 1; "Sing Out 66, Das Geht unter die Haut," Bild (Hamburg), June 8, 1966, p.1; "Target Area-Argentina,"Tomorrow's American News, October 21, 1968, p. 1.
4. New 'Sing-Out' Prepares in Los Angeles,"Tomorrow's American,Feb. 6, 1966,p.3;"Sing Out Opens in Canada,"Tomorrow's American,Aug.1,1966p.1.

there have been performances, local "Sing Outs" have sprung up, carried out by students still attending their own schools or colleges.[1] In Germany, Africa and Japan there are national casts moving at home and abroad like the American ones, and in every country visited by one of the travelling casts, there are local groups as well as High Schools on the road have operated in Germany, Japan and Africa.[2]

"Up With People" has been shown to many diverse audiences. These young people have sung on the steps of St. Peter's in Rome and on the streets of Harlem.[3] They have played to a $100-a-seat benefit in the Los Angeles Music Center and to a crowd of 270,000 in a lakeside park in Cleveland. They have appeared on television in several nationwide programs, briefly at the openings of the Democratic and Republican National Conventions, and riding on the "theme float" in President Nixon's inaugural parade. They have played on the deck of an aircraft carrier, at the three Service Academies, in a maximum security prison and

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1. "26,000 Participate in Sing Outs," Tomorrow's American, Nov. 29, 1965, p. 1; "Watts, San Marino Produce Sing Out," Tomorrow's American, November 29, 1965, p. 1.

2. "Shows Launched Throughout Asia, Europe," Tomorrow's American, January 16, 1967, p. 1; "Kenya Gives High Honors to His Guest," Tomorrow's American News, October 21, 1969, p. 2; "German Sing Out Lands in Brazil -- Second Cast Premieres In Ruhr," Tomorrow's American, April 3, 1967, p. 3; "You Meet Them Wherever They Go," Tomorrow's American News, May 5, 1969, p.2; "New Center to Link up European Sing Outs." Tomorrow's American News, Jan. 15, 1968, p.7; "Asian High School Wants U.S. Students," Tomorrow's American News, January 29, 1968, p. 7.

3. "Italy -- Tour de Force," Tomorrow's American News, March 25, 1968, p. 9; Harlem Is My Beat, You Really Gave Them Something," Tomorrow's American, August 21, 1967.

at countless schools and colleges.[1]

The Republic of Panama decorated the director of Up With People with the Order of Vasco Nunez de Balboa.[2] Astronaut Conrad gave the cast the flag which he wore on the two trips into space of Gemini 5 and 11. The Nashville Banner sponsored a week's visit to that city, providing tickets for students from all the local schools and colleges. The Press and Broadcasters Associations of Oklahoma, with the governor, sponsored a month-long campaign of three casts in their state. Up With People has been to twenty-five foreign countries, in some cases invited by their governments. Prime Minister Indira Gandhi was an honored guest at the performance of "Viva a Gente" in Brasilia. Emperor Haile Selassie and President Jomo Kenyatta have not only seen the African version, "Harambee", but have asked to have it shown to state visitors.[3] Everywhere they meet the same response. What is the secret of their success?

1. "Benefit," Tomorrow's American News, December 16, 1968, p.3; "In the Audience -- 270,000 Tomorrow's American News, July 15, 1968, p. 1; "Millions View T.V. Special 'Up With People' in Color, "Tomorrow's American News, June 6, 1966, p. 1; "Democrats Ask 'Which Way, America?'" Tomorrow's American News, September 9, 1968, p. 1; Telstar Carries Up With People's Appearance at Republican National Convention to Europe," Perspective,September 3, 1968, p. 3; "Up With People Is Theme Float of President Nixon's Inauguration Parade," Tomorrow's American News, January 27, 1969, p.1; "Flat Top Sing Out,"Tomorrow's American, April 11, 1966, p.1; "At Annapolis -- A Sea of Hats," Tomorrow's American, May 9, 1966, p. 5; "3,000 Salute at Air Academy," Tomorrow's American, Sept. 26,1966, p. 1; "West Point Cadets Call for More," Tomorrow's American, April 18, 1966, p. 1; "Something New Breaks Out at San Quentin," Tomorrow's American News, May 6, 1968, p. 3.
2. "Panama's President Honors Belk," Tomorrow's American, May 15, 1967,p.5.
3. "Astronaut Gives His Space Flag,"Tomorrow's American News, Jan. 1,1968, p.1; Nashville Banner, Supplement, Jan. 5, 1966; "Media Sponsor Massive Oklahoma Campaign," Tomorrow's American, Jan. 13,1969, p.1; Hans Gunter Hoche, "Indira Gandhi, Dr. Bernard Hear Brazilian Cast," Tomorrow's American News,Nov. 4,1968,p.2; "Emperor Gives Gala Welcome," Tomorrow's American, Sept. 5,1966,p.1; "For the Fourth Time Kenya President Asks African Cast to Honor State Guest,"Tomorrow's American, July 15, 1968, p. 3.

What is their ultimate purpose? And to what extent are they achieving it?

Their first stated aim was to dramatize what young people are for rather than what they are against.[1] Their songs state their belief in unity, hard work, commitment and clean living. They express their aspirations to live outside themselves, to find a great purpose in which all men everywhere can find their place. They soon discovered that they could not sing convincingly unless their personal lives matched their songs. They were concerned with the "image" that America seemed to have in the eyes of the world -- either soft and indulgent, or grasping and arrogant. Six weeks after their first performance they were on their way to Japan, Korea and the Philippines. They had made a number of trips to South America and Europe. They have gone to give friendship, to learn about other nations and to appreciate their culture; to invite the youth of other lands to join them in their commitment. After two years of travel they held a world festival to which youth of other lands flocked by the thousands. Here they stated their determination:

> To link up a generation world-wide with the energy, vitality and faith that can put freedom on the move in every continent.

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1. Clarence W. Hall, op. cit., p. 38.

> To turn the trend from the inward or downbeat in the pursuit of pleasure to the outward or upbeat, demonstrating a new standard of living that mankind will want to follow.
>
> To escalate the spirit of man so that plans and legislation work and he provides the untried alternative to violence and anarchy.
>
> To build a leadership with the moral maturity and world aims able to elicit friendship, trust and common cooperation from neighboring countries.
>
> To awaken and cultivate in every person the dormant creative resources that could usher in a renaissance in literature, art and the stage.[1]

The School becomes mobile. There are many more examples that might be cited of the impact of this world-wide movement. Statesmen and young people agree on its revolutionary effect, not only for those who encounter them, but for the participants themselves. The confrontation with world figures and the problems they are facing, as well as the specific training in languages, music and management and public relations form a unique type of education. For those who have completed one stage in their formal schooling it is obviously a deeply enriching and maturing next step.

After the summer conference when "Sing Out '65" started on its travels, there was a group of juniors and seniors who were unwilling to drop out of the program they had helped to launch. These students,

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1. "World Sing Out Festival Opens July 1 on David's Island," Tomorrow's American, May 22, 1967, p. 1.

therefore, asked for, and obtained help in organizing a course of study which they could pursue as they travelled. It would satisfy the requirements of their home-town schools and their chosen colleges, would equip them to carry out the work to which they were committed. When, four months later, a second travelling cast was formed and later a third, the total number of students involved at one time rose to about one hundred and fifty.[1]

Organization. During its first four years of operation the school's program had roughly three aspects. First there were the formal requirements of academic study, leading to a diploma and, in most cases, to university entrance. This was provided by correspondence courses, first from the University of California and later on entirely from the University of Nebraska High School Division.[2] Second, were the practical requirements for participating in the Up With People program itself. This included intensive language courses, speed-reading for some, and many aspects of musical and dramatic presentation, such as chorus and solo singing, band and guitar playing, sound and light production, costumes, food procurement and preparation. Many forms of public relation work were also part of this wider training.[3] A third aspect of these young

1. Virginia Steward Trevitt, "Supercharged Learning on the Move," (unpulbished article, 1968) pp. 3-6.
2. The Sing Out High Schools, 1968-69, Prospectus (Los Angeles: Up With People Incorporated, 1968), p. 1.
3. Out of the Four Walls of the Classroom, (Los Angeles: Pace Publications, 1969), p. 20.

people's education was that provided not only by travel to many states and countries, but the experience they had in meeting the leadership of governments, student bodies, industry, and the mass media, as well as living in homes wherever they went. This third aspect was doubly important, as it not only offered unique educational experiences in itself, but it frequently provided students with entirely new motivation for seeking excellence in their formal academic program.[1]

Each applicant for admission to the high school was first interviewed by the directors of the group and the principal of the school to be sure of his purpose in joining. Each student's course was individually planned in cooperation with his former school, and suitable correspondence courses were obtained.[2] The separate branches of the school had their own principals and tutors with whom the students could consult. According to the prospectus:

> The accredited teachers are permanent members of the staff at the University of Nebraska. In addition, Up With People has provided a supervising principal and approximately eight tutors, enough to cover all subjects being studied. Besides tutoring, they see to each student's individual needs and guide him in his studies.... Men and women from other countries teach their own languages and help to broaden the perspective in the academic program.[3]

Each course was divided into sections, called "mailings", and a strict schedule for returning the written work was maintained. Reports on each student's progress were regularly received from the correspon-

1. Trevitt, op. cit., p. 9.
2. The Sing Out High Schools, p. 1.
3. The Sing Out High Schools, p. 9.

dence school office, discussed with the student and forwarded to his parents, along with evaluations from his travelling principal.[1]

Mornings were reserved entirely for school work. Most of the travel was by bus, one of which, for each cast, was designated "school bus". Here, when moving from one place to another, the students read, did their written work or consulted with the tutors. In each community visited a study place was provided and the morning program was pursued as usual. Afternoons were often filled with rehearsals or visits to places of interest. Evenings were given to the show itself. If no show was scheduled, an opportunity for further study was offered.[2]

Occasionally conditions of travel or personal difficulties interfered with strict adherence to the study schedule. To offset this, the school sometimes stayed in one place for a week or two of concentrated work. Often special laboratory or library facilities were offered in a community, and the schedule was adapted to make maximum use of these opportunities.[3]

In the first year a few sophomores were admitted to the school. These sophomores and the juniors usually carried a full program of studies. Seniors who had fulfilled most of their requirements had an

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1. Ibid., p. 10.
2. Trevitt, op. cit., p. 11.
3. "Up With People Sing Out Cast Ends Semester at New Milford," Waterbury Sunday Republican, June 11, 1967, p. 44.

option. Some carried on studies for advanced placement.[1] Others used the time for practical training in stagecraft, directing or public relations.

A commencement was held in late June or early July when the three casts were gathered for a conference or festival. Many of the young people they had met during the year were invited. The Up With People High School conferred its own diploma on the Seniors who had completed the requirements for graduation from their former schools or those of the correspondence school. Their home town schools, as well as the University of Nebraska, also issued diplomas satisfying the requirements of the colleges to which the students aspired.[2]

Commencement for the 1969 class was held at the University of Hartford on July 6.[3] The casts had just returned from eleven weeks in Europe, where each group had had a chance to use its newly acquired skill in French, Italian or Spanish to communicate with their hosts and their audiences. M. Parisis, French Minister of Culture and Education of Belgium, had said of the French-speaking cast:

> It is the proclamation of the man of the year 2000; so they sing it in the dawn of a new world. With their enthusiasm we will be able to create a world of peace beyond the dimensions and the difficulties of our age.

1. Out of Four Walls, pp. 9 and 18.
2. "60,000 Miles later...," Tomorrow's American, July 10, 1967, p.6; "Sing Out High School Graduation", Tomorrow's American News, July 1, 1968, p. 1.
3. Program, Up With People High School Commencement Exercises, July 6, 1969.

The Bishop of Reggio, in southern Italy, said:

> Only God knows the tremendous good you do with your show. But your generation is interested in what you are saying: that we can build a new world with the total scope of universal brotherhood.

The Communist mayor of the same city said:

> I am very interested in the educational aspects of Up With People. What you have is what students all over are looking for: a better kind of education that does not restrain them to the molds of society. I have met many of you and know that you are determined and sincere. I respect that.[1]

Sargent Shriver, United States Ambassador to France, had arranged a showing for the 1200 international students in Paris' Cite Universitaire.

In Madrid a university student said: "I never believed Americans could give so much. I have been a "Yankee go home" person. You have completely changed my conceptions."[2]

When the casts returned to the United States, Mr. Langhorne Washburn told them:

> On behalf of the President of the United States, the Secretary of State, the Secretary of Commerce, Maurice Stans, and myself, as Director of the United States Travel Service, I would like to say officially how much we appreciate your being the best ambassadors overseas this summer.[3]

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1. Tomorrow's American News, Supplement, July, 1969, pp. 3-4.
2. Perspective, (Tucson: Up With People Incorporated), May 6, 1969, p. 3.
3. Perspective, July 22, 1969, p. 1.

Now, after this whirlwind tour, eighty serious-faced young people in academic caps and gowns were on the stage, the focus of a traditional high school commencement. Prizes were awarded for excellence in academic work, contributions to the show and responsibility for fellow students. Each branch of the school was represented by a valedictorian.[1] A young Cuban refugee presented hers in the form of a ballad with guitar accompaniment, expressing her gratitude for the experience of a year with the Up With People High School. It was announced that one of the graduates had won the annual award for scholarship as the outstanding student among 9,000 in the University of Nebraska Extension High School, "stateside division".[2]

In the first four years about two hundred and fifty students have graduated. The school's prospectus states:

> ...Ninety percent of the students have raised their grade levels. Those who came with "A" averages have maintained them. A significant number have received college scholarships.[3]

These students have come from every state and from several foreign countries. The faculty also has been drawn from overseas as well as from the United States and Canada.[4] Graduates have been admitted to Yale, West

1. Program.
2. Perspective, July 22, 1969, p. 3.
3. Out of the Four Walls, p. 5.
4. Trevitt, op. cit., p. 8.

Point, M.I.T., Princeton and a wide variety of other institutions.[1]

It is recognized that many schools graduate students with similar qualifications but results such as these indicate that high academic goals are reached in the Up With People High School. It is also recognized that some of these students would have done equally well in other high schools in terms of mastering the traditional dose of subject matter; but no doubt they would not have been exposed to similar educational experiences. In the first three years, as well as carrying out their academic program, the three casts together

> ... travelled 125,000 miles on five continents to 25 countries -- to 19 of them at government-level invitation. They have spoken to millions on television, on the campuses and in the cities, involving hundreds of youth in their aims. They have lived in 60,000 homes. They have studied in 700 impromptu classrooms.[2]

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1. Memorandum: Application for Accreditation.

2. Out of the Four Walls, p. 5.

CHAPTER IV

EVALUATIONS

In Chapter I the writer dealt with some of the efforts being made today to make education more relevant from the point of view of both the student and society. It remains to examine the Up With People High School in the light of these same questions:

(1) "Is the school successful in meeting the goals it has established?"

(11) "Is the educational system graduating the type of citizen needed in today's world?"

(111) "Is the student receiving the kind of education which truly satisfies him?"

The original purpose of the school itself was to provide an opportunity for high-school-age students to continue their participation in a constructive, global action which demanded that they be free to travel and present their convictions nightly in a musical show. Since several hundred students have succeeded in doing this, while also satisfying the requirements of graduation or college admission, the school may be judged successful on this count.

A further aim of the school itself developed almost from the start. The education the students were receiving should have helped to equip them to carry out their purposes with increasing ability. This is where the original form of the school began to show its limitations. Since the reorganization, these limitations are being eliminated. Improved

methods and materials in the communications field, both in English and foreign languages, skill and training in the arts and techniques of presenting the show, greater individual initiative and depth in social studies, make the Up With People High School go far beyond the minimum requirements for graduation or college entrance. The school now offers the students training for the work they are currently doing as well as for whatever fields they will eventually enter.

The second question posed in this paper is that of the value to society of the type of graduate produced by the school. The evidence on this point is convincing, particularly if one considers the effect of the total group and its impact on its audiences here and abroad. Considerable evidence will be given in support of this view in this chapter. An example is the headline in El Diario of Guadalajara, Mexico: "Up With People is a True University".[1] Even before the reorganization, Dr. Hollaway, Dean of Men of Langston University, stated, "It is the highest form of education to travel with Up With People."[2] Another significant comment was made by W.P. Gullander, President of the National Association of Manufacturers, after a presentation to his annual convention. He spoke of having met revolutionary students in many countries, and then said:

> I go throughout the United States and see colleges, white, black and mixed and the need is great for creative leadership, leadership from the faculty, the administration

1. "Up With People is a True University," El Diario, Guadalajara: November 26, 1969.

2. Perspective, December 10, 1968, p. 2.

> and from the students. I wish you could allocate these students of Up With People to all these colleges.

Also, speaking as an employer, he said: "This is something you might dream of, seeing all these faces lined up before your employment office."[1]

The third criterion is the attitude of the student himself toward his school and his studies. The midwinter conference held at Fountain Lodge, Oklahoma, two winters ago, gave all the casts a chance to meet and share the experiences they had had. The high school students met with the directors one afternoon and were asked for their evaluation of the school in its new form. Of the fifty students present, all but five volunteered ideas. The principal wrote of this occasion: "No one was introduced or called on. Their eagerness to communicate was unbelievable. One was captivated with the naturalness of these youth - their utter lack of self-centeredness and the awareness of what they were offering the world in terms of value, inspiration and hope."[2]

Some of the students' comments were: "We heard Arthur Clarke. He talked about how education ought to be. I wanted to shout, 'Mr. Clarke! We've been doing this!" And another: "We have a new teacher-student relationship. Recently we were in a school where the kids were told how and when to do everything. I thought 'No wonder people say kids are irresponsible. They don't give them any responsibility.'"[3]

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1. Ibid., January 24, 1969.
2. Virginia Stewart Trevitt, personal letter.
3. Virginia Stewart Trevitt, personal letter.

Comments from students. The ultimate criterion of education is its long range effect on the student. Since the Up With People High School has only been in operation for five years this evaluation is not possible as yet but a preliminary survey of the students' own evaluations should be significant. Since the original impetus for the school came from the students themselves, it is not surprising to see that initiative and self-discipline are two of the characteristics noted by many of them. For instance, one of them wrote:

> As students in the Up With People High School we are very much responsible for our own education. In learning to work with all different types of people, to see events, people and countries in perspective, I realize how important education is. Now I really learn, not just study.[1]

Many of the students remarked on their better grades, the lack of cheating and the ability to work harder than before. Most of them attributed at least a part of this new motivation to a different relationship with the teachers. One girl wrote:

> One thing that sticks out in my mind is that the teachers in Up With People cared for me as a person as well as a student. In time of trouble they were always there. I found that learning could be interesting and fun at the same time. My tutors helped make it interesting by putting time and effort into helping each one of us.[2]

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1. The Sing Out High Schools, Prospectus, p. 8.

2. Marilyn Heen, personal letter.

Another admitted: "I can even talk to my tutors about the things I should have learned the year before, but didn't."[1] One of the students summed it up this way:

> As a student body we have decided to set the example for all the schools around the world. We've taken enough care to get to know our instructors and to respect them. They in turn care about us and take a real interest in our work. We have found that the factor that makes a school really work is care for people.

Another revealing statement is:

> I have just finished a test. The one reason I wanted to get a good mark was because everyone was behind me. Once a test was a test and true friendship was the number of answers you gave to your neighbor. In this school everyone tries to help you achieve the best grades possible.

Of course many youngsters have learned to buckle down to their studies in the conventional schools, and thousands of teachers have cared for and inspired their students. These are not new but yet necessary ingredients of a successful educational system.

Another aspect of this school was stressed by many. "Up With People High School is an education that has a meaning beyond selfish goals. You learn how to care not only for yourself but for everyone."

Another wrote: "I try harder at my studies because I know that I cannot lead anyone unless I can lead myself. I've learned how to learn

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1. Statements by Students, (mimeographed), p. 1.

and I've developed a greater understanding of people and situations in the world."

Some wrote even more specifically about the new goals of their learning: "I not only receive training in different fields but also have a purpose for my knowledge. I want to use my education to help all men find a new aim and purpose for their lives too."[1]

Others remarked on the relevance of specific studies: "I used to think why do I have to study this and that about this city when I'll never go there. Well, believe me, when you find yourself there, it means twice as much."[2]

An outstanding student from one of the best-known private schools spent his senior year with Up With People, taking three advanced placement courses and maintaining his straight A standing. In Yugoslavia he used his Russian to interview a news editor. Later, speaking from the stage in French, he publicly accepted for his cast, the invitation of President Mobuto to participate in the Independence Day celebration in the Congo.

Language study often gains an immediate relevance. No less than in foreign languages, the students learn to communicate in English. A Negro girl from New York, formerly a student at the Bronx High School of Science, wrote:

1. Statements by Students, (mimeographed), p. 1.
2. Marilyn Heen, personal letter.

> Up With People High School expects its students to be fully involved. We have new experiences every day, from a newspaper interview I had in Berkeley, California, to an hour-and-a-half interview on Open Mike, a popular radio program in Youngstown, Ohio. I am learning how to communicate and express my feelings by giving interviews, talking at luncheons and singing at club meetings.[1]

Comments from parents. Parents have also commented positively on the experiences their children have had in this school. Some, like the New Mexican Indian farmer or the Boston widow with five children, have made great sacrifices to send their sons on this adventure. Others have recognized a new decisive quality and honored it. Such were the parents of the girl who first saw Up With People in March, 1968. She immediately said to them: "I'm either going to do better or much worse. There is no middle ground for my generation. Either I will act on what I think is right or I shall be dragged down by the negative. It is a matter of life and death." Three months later they visited her as her cast was putting on their show in a baseball stadium in the midwest. Their comment about the group was: " ... their purpose is to help free all men to give their best". Of their daughter they wrote: "She was liberated in action -- filled with a deep gaiety. She is being 'educated' her unique capacities are beginning to serve a genuine need,"[2]

Parents of another student wrote:

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1. Out of the Four Walls, pp. 13, 18-19.

2. Barbara Hubbard, Editorial, The Center Letter, No. 6, 1968, p. 1.

> In evaluating the high school experience, I find it impossible to separate the academic work from the great learning experiences that abound in Up With People. . .
>
> Something in the whole motivation of the larger purpose and drive for an excellent show through the utmost effort, somehow encompasses school work, too. So the lesson of excellence seems to be instilled.
>
> And in speaking of this high school education, can English be separated from the experience of meeting and communicating with new people; social studies from physically getting to know towns and cities, geographical regions, industries, schools, city halls, etc.[1]

Another parent stresses the intangible but basic development of his children:

> There is now a quality about my son and daughter, since traveling for six months with Up With People, which is difficult to define, it is the mysterious quality of leadership. They possess a skill in making decisions. There is a sureness about them -- so that I know I can trust them wherever they are whether or nor they are alone.[2]

Comments from teachers. The affection and respect of the students for their tutors and teachers "on the road" reflects well on the staff. The fact that for the first three years of the school's operation the teachers volunteered their services without pay indicates that teaching in this school holds a strong attraction. One of the young tutors wrote in the school paper:

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1. Perspective, October 14, 1969, pp. 3-4.

2. Out of the Four Walls, P. 23.

> I think that education should be relevant to our future needs. I believe that the true educational classroom is where both teacher and pupil gain from the experiences and work as one. I see Up With People as a positive vehicle toward our future life's goals.

The principal of one of the divisions wrote:

> I think Up With People High School is a perfect project for future education. We are modeling something which in a generation will be a pattern. I think it proves that students can be responsible and study without having a whip over them and at the same time take responsibility and develop leadership.[1]

Comments from other educators. An interesting light is shed on the influence of the school by the records of a number of students who spent only their junior year on the road. As these people returned to their old schools, a considerable change was noted in many of them. One principal wrote of a girl from his school:

> If you will notice from the transcript, she appears to have improved her grades following her participation in the "Up With People" program . . . . She won a scholarship to the University of the Pacific. . . .She scored first in the state and nation on a Spanish standardized test.[2]

A dean of a private school in Virginia wrote of one of his students:

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1. Travelin' Notes. (Student Paper of Cast C, 1968)

2. E.N. Guirl, personal letter.

> . . . I believe that he found himself through Up With People. He grew in maturity. He learned much about the world. He discovered that he does have fine talents. He found a purpose. He gained from the wholesome association with the group.[1]

An Ohio dean of students wrote:

> My own personal reaction is that the students gain many intangible values from their experience with Up With People. It helps to mature the immature, and to bring out the most personable traits and qualities in all.[2]

Of a basically poor student in a Connecticut private school, the headmaster wrote:

> My own impression is that the year with the Up With People program served a useful purpose for him. He was able to be enthusiatic about something for almost the first time in his life and worked hard at it and I think that it did a great deal in a personal way if not necessarily in an academic dimension. He found a sense of commitment which was very much lacking in his previous school life.[3]

Another student who returned to her former school for her senior year inspired this comment from her dean of guidance: . . . "As evidenced by her marks during and after her return from "Up With People" she performed markedly better." He went on to comment on the program as a whole:

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1. W.H. Wills, personal letter.
2. Alice K. Roberts, personal letter.
3. L. Wynne Wister, personal letter.

> I am very supportive of the program and she bloomed from her semester with the show . . . . I had her work in our Guidance Office where she contributed greatly to our staff and the work involved. Yes, "Up With People" has been a positive force in her life and certainly one in our community.[1]

Wherever the school has traveled it has aroused great interest among professional educators. Dr. Robert Hogan, Executive Secretary, National Council of Teachers of English, was so impressed by what was being accomplished, even through a traditional correspondence course, that he helped the school set up its own curriculum. He released Mr. William Scannell, Curriculum Materials Associate, for the time needed to structure the English curriculum and to train and supervise the traveling faculty. In the same way, the University of Kansas Extramural Independent Study Center assisted in devising a Social Studies program. Dr. George Wilson, formerly of the Department of Education of the University of Southern California, and one of the B.S.C.S. program, helped plan the science courses. A mathematics program was set up by Dr. Robert Davis of the Madison Project and his staff.[2] Mr. Charlie Parker, Director of the Reading Center, Troy State University, Alabama, conducted an intensive version of his speed reading course.[3] And reported that the Up With People High School students covered success-

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1. Frank N. Priester, personal letter.
2. Up With People High School, Prospectus, 1968-69, p. 6.
3. "Parker Takes TSU Name Nationwide," Tropolitan (Troy, Alabama: Troy State University), September 27, 1968, p. 1.

fully in eight hours what the college freshmen ordinarily did in a semester's class of twenty-four working hours.[1]

One educator who has followed the development of this school with great interest is Dr. Philip Phenix, Professor of Philosophy and Education, Teachers' College, Columbia. He says:

> Many of our most talented and morally sensitive young people today are eager and ready for an opportunity to integrate sound academic learning with creative activity aimed at fashioning a new world built on justice, freedom and dignity for persons of every nation, race and calling.
>
> The educational program of Up With People appears to me to have the rigor, scope, relevance and motivating power that can offer just such an opportunity to those who participate in it.[2]

In the autumn of 1969 the school entered a new phase. It sought and obtained accreditation from the Oklahoma State Board of Education. In announcing the board's decision, Dr. D.D. Creech, State Superintendent of Public Instruction, told the press that they felt this was, "an innovative-type high school that would be a very enriching experience." He also wrote:

> I want to say how much we look forward to having the Up With People High School in Oklahoma. We expect to benefit from the innovative potentialities of your school, and I am extremely excited by your program. Oklahoma considers herself a young state and a pioneering state. Our decision to accredit Up With People High School is in line with our tradition. We are glad that you will represent Oklahoma in different parts of the world.[3]

1. Charlie W. Parker, personal letter.
2. Up With People High School, Prospectus, p. 1.
3. Ibid.

Comments from periodicals. The public press in many of the cities visited has commented on this unusual type of school. While the educational impact of the show on its audiences and the total value to the members of the casts was usually remarked on, the existence of a school, of academic pursuits in the midst of travel and theatre was a phenomenon that reporters seldom missed. In 1966 the Nashville Banner sponsored a week of showings for the schools and universities of that city. Daily headlines and color supplements were devoted to the events of that week. One issue has a picture of the high school students in a reading room of the public library, and an article stating: "The school bell 'tolled' today for twenty-seven high school members of the cast . . .and there was nothing unusual about that . . . . For a group which calls 'the world our campus' and has held classes in just about any place you can name (including a Korean nightclub--during the daytime, of course) the library was 'really luxury'. It goes on to comment that these students are not ones to be diverted, either by luxury or want, because studying, like other aspects of their lives, is an individual responsibility. The article further describes and quotes several of the students and tutors and concludes:

> The principal said, "This is the kind of teaching students should have. They learn not only from books, but how to live and express to people around the world what freedom is in America so that they will want to follow.[1]

The Fort Benning Bayonet tells of the crash program for learning Italian (along with the casts' regular studies) before leaving for Italy

1. Nashville Banner, Supplement, January 5, 1968, p. 25.

in the spring of 1968.[1] The Greenville Pennsylvania Record Argus has a picture of two girls studying on a staircase at the Methodist Church.[2] The Waterbury Sunday Republican of June 11, 1967, describes a week spent by the high school students taking their final examinations in the Grange Hall in New Milford.[3] The Lakeville Journal, in its series on innovative school programs, "Classroom Candids", devoted one article to a local student who had joined Up With People after seeing the show in her home town.[4] More recently, the Oklahoma Teacher, organ of the Oklahoma Education Association, in October, 1969, printed a descriptive article about the school, its student body, faculty and new curriculum, illustrating it with pictures of various aspects of the school's opening in Ardmore.[5]

Significant aspects of the school. From the point of view of those committed to the Up With People program there is no question but that the high school has been successful. Its first avowed aim was simply to enable the youth, fired with a great purpose, to continue to serve it while completing their required academic training. Several hundred have succeeded in doing this. From the beginning, however, wider implications became apparent. The advantages, referred to by many of the students in their evaluations, began to be felt. Undoubtedly the life of each

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1. "Up With People Slates Final Performance Tonight," Bayonet, (Fort Benning, Georgia), March 28, 1968, p. 1.
2. Greenville Record Argus, December 5, 1967, p. 6.
3. "Up With People Sing Out Cast Ends Semester at New Milford," Waterbury Sunday Republican, June 11, 1967, p. 44.
4. Alison Wyerly Birch, "Classroom Candids," Lakeville Journal, 1968.
5. "Up With People Comes to Oklahoma," Oklahoma Teacher, October, 1969, (reprint).

cast as a well-knit group, united in constructive action, was reflected in greater seriousness, better self-discipline and the type of personal relationship with teachers and between students that made for greater academic achievement. Not only did students apply themselves, some for the first time, to completing the required assignments, but they began to relate their subject matter to their new experiences. Studying, in general, was accepted with a new vigor, but more than that, their current experiences enriched their academic work, while their studies began to contribute directly to their effectiveness in meeting people and understanding the issues they encountered. For many, at first, their chief motive was to complete their requirements for graduation in order to be free from the demands of school. For most, however, studies came to be an integral part of their life and purpose, a necessary prelude to meeting and talking to the people they were trying to reach with their message.

Some problems encountered. Of course there were difficulties. The first, perhaps was the policy of admission. Current measurement devices, tests, grades are not always dependable guides to a student's potential performance. At first a few students with records of failures, and even some "drop-outs" were admitted. Some of these showed astonishing reversals. Some who were barely able to maintain a passing grade, even with all possible effort, contributed so much in other ways that their continued participation was considered worthwhile. But of course, there were students who were unable to carry the double burden of "study" along with travel and stage production. For a few it was too great a

strain on their health. Some became so engrossed in the creative side of the production that they neglected their studies. In the first year a few sophomores were admitted. While several of them became outstanding members of the school and the group, too many proved immature and unable to cope with the demands of such a life.

The administrative problems presented by three separate groups of students, each taking an individualized program, traveling rapidly around the globe, were almost insoluble. "Mailings" went astray or failed to catch up with the students. Suitcases with records and papers were delayed, or in one instance, stolen. Invaluable opportunities to meet national leaders, or visit points of interest sometimes conflicted with routine study programs.[1]

Since the Up With People High School was not yet an accredited institution, the problems of coordinating each individual's program with the specific requirements of his own high school were extremely complicated. One dean of studies, raised the question of the difficulty of helping seniors on the road with all the intricacies of applying for college admission, and suggested that they return after a year of travel to complete their courses and gain college entrance from their former schools.[2]

For many of the outstanding students the correspondence courses

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1. Memorandum, Application for Accreditation.
2. Alice K. Roberts, personal letter.

were not challenging enough. The format of the teaching and testing systems precluded any very original work. Papers to be mailed to a distant examiner had to be fairly stereotyped. Young people who were constantly taking on new responsibilities, writing original songs, meeting public figures, and speaking on radio and television to millions found the old-style studies dull. It was hard for them to see the relation between the first-hand experience of geography, sociology and current affairs which they were having and the pre-assigned papers they had to mail in.[1]

Much constructive learning fell entirely outside of academic limits. While some of the students received credit from their own high schools for band and chorus work with the show, all of them were developing new skills in the various arts and communications fields for which they could earn no credits. It was difficult to reconcile a program where a few written answers about home-furnishings, for instance, received credit, wile learning to "mix" sound for a show with twenty or more microphones and two and a half hours of swiftly changing scenes did not.

Reorganization of the school. Many adjustments were made during the first four years of the school's life. Admission policies were tightened; correspondence courses were limited to those available from one institution only, the University of Nebraska Extension Division; the language programs were stepped up, regardless of academic requirements, so that the students could be prepared to communicate in the

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1. Memorandum, Application for Accreditation.

countries they visited.

Starting in August, 1969, a complete reorganization took place. The lasting effect of these changes cannot be evaluated yet. Moreover, the scope of this paper is confined mainly to the initial phase of the school. Its current form and the content and organization of its curriculum must, however, be pointed out here. They are designed to enhance the values demonstrated in the school as it first emerged, while correcting the faults noted.

Changes were of two kinds. The physical organization of the school was simplified. All the high school students were grouped together in one cast whose schedule was planned to facilitate their study program on the one hand, while directly aiming to enrich the content of their courses by encounter with significant people or organizations in the countries visited.

The other aspect of the new school is its curriculum. The curriculum director carried out extensive research in new approaches, visiting resource centers throughout the country. New courses were designed. Teachers were in some instances given work shops in new methods. In other cases, advisors came to join the school for an introductory period. The Up With People High School was formally granted accreditation by the Department of Education in Oklahoma in October, 1969, and empowered to grant its own diploma. The accelerated language courses and the "involvement" courses were made a part of the regular

curriculum, earning credits as electives.

In order to establish the school in its new form, an invitation from the city of Ardmore, Oklahoma, to use its school facilities during the month of August was accepted. A junior high school building was used for classes. All the students were invited to live in private homes. Special arrangements were made with the public library, sports facilities were provided and educational and recreational opportunities were arranged.

During this month each student had a chance to test his ability to live and work in this innovative type of scholastic environment. Classes were held each morning, conferences and seminars were arranged so that each person was able to start on a program individually suited to his needs. Certain standard tests were administered during this period. The afternoons and evenings were devoted to rehearsals and preparations for their own version of the show. Any students who proved unable to adjust to the program were able to leave at the end of three or four weeks and still return to their former schools in time for the usual September opening. The school continued with this program as it traveled during the year throughout the mid-west states, California and Manitoba, Canada. While any definite evaluation cannot be validly made at this time, preliminary reports are enthusiastic.[1]

Proposed seven year program. At the same time that the school reorganization was accomplished, a new program for college students was also instituted. A number of the young people having finished high school or

1. "Up With People Comes to Oklahoma", Oklahoma Teacher, October, 1969.

started college, had already enrolled in a variety of courses which could be pursued by use of tape-recorded lectures and seminars. Many of these were under the auspices of the Extended Residence Program of MacKinac College in Michigan. But beginning with the academic year 1969-1970, the University of Hartford established a section which would enroll the members of Cast C as regular students, furnish them with traveling instructors and arrange for residence at the university during certain periods. This work will lead to a bachelor's degree at the university. Dr. David D. Komisar, Dean of Faculties told the students:

> I believe this is meant to be an innovative program and you are meant to break down the rigid structures that have grown up around education. The point of your program is that it is meant to be an experimental program, a special program. That is why you have been created. You are meant to come up with new ideas and new ways of doing things that will be of value to us on this campus.[1]

Thus, the directors of Up With People have announced their seven-year educational program as two years of high school, beginning at age seventeen or eighteen, one year of travel without academic commitments, followed by four years of college. Young people may, therefore, enter the program at the beginning of any academic year, from high school junior to college senior, or may elect to take a year's leave from formal studies. During these years they will have unusual opportunities to meet people in different professional fields and thus establish a wider experience from which to decide upon their own life work.[2]

1. J. Blanton Belk, Personal Letter.
2. Ibid.

CHAPTER V

PERSONAL IMPRESSIONS AND EVALUATIONS

The writer of this paper became a faculty member of the Up With People High School in August, 1970, and wishes to give some of her personal impressions and experiences. She traveled with the school over 16,000 miles through the United States and Mexico, visiting over fifty major cities. The school was composed of one hundred juniors and seniors and fourteen teachers from twenty-six states and three foreign countries.

Plan of operation. The Up With People High School students and their teachers spent the month of August in Tulsa, Oklahoma. During this time the students became familiar with the operation of the school, got started on their courses and had a chance to produce their show. From time to time while traveling during the year, other periods of extended study were scheduled for in-depth study and research.

Approaches used in the school program included: independent study, seminars, direct experiences with outside resource people, and small group projects. The skills of communication and the development of independent thinking were emphasized in every subject area.

During the year of mobile study the students had the opportunity to live in homes and to study in schools and universities, libraries and museums. They often met and talked with people in positions of responsibility in government, business, the media, community relations and education. It was interesting to see how quickly the students made a community their learning laboratory.

Curriculum. In each department the students and teachers were free to develop the curriculum according to the strongest areas of interest and individual needs of the student. Wherever possible a fusion of subject areas was encouraged so that a student's education approximated real life situations.

The basis of the English curriculum was communication. The student was encouraged to use many media in the articulation of his ideas and discoveries, as well as to make use of all communication resources. This approach to English opened many doors of inquiry to the student. Among the characteristic activities were reading, writing, speaking, listening, film-making and artistic illustrations. Some of the areas of study were: Challenges to Society, Creative Writing, The Comic Spirit, Black Literature, The Social Implications of Twentieth Century Writing, The New Voices (contemporary poetry, music, theatre, art), Cinematography, World Literature, Mass Media, and Man, Time, and Space (offered in conjunction with Social Studies).

The aim of the social studies curriculum was to develop an awareness of the present and a concern for the future, based on an understanding of the past. Interest in national and world affairs, knowledge and understanding of other cultures and the exploration of creative approaches to the future were emphasized. Areas of study became particularly alive as students met and conversed with people in government, banking, industry and foreign affairs. The variety of life patterns and local issues across the countries became a vital part of their education. Some modules of study offered were: Foreign Policy in the Making, Who Rules

America Today? Cities: Challenge for the Millions, The Role of Money in our Society, Soviet Foreign Policy, Hot Spots: The Middle East and South East Asia, Man, Time, and Space (in conjunction with English).

Science called for imagination as well as persistence from the student. The curriculum was formed to enable him to use his creativity to the fullest extent. Independent research work in areas of his own choice resulted in a strengthening of his faculties of observation and questioning. The goal was to give the student the knowledge of the scientific process and an insight into the world in which he lives.

The mobile high school offered the student of science many advantages. He was able to make use of laboratory facilities and the variety of environments and resources of numerous communities, from the tidal pools of the Pacific to the geological formations of the desert and the spectrum of modern cities. Among the areas of inquiry were: Waves in Communication, Man vs. Food, Embryology in an Eggshell, Oceanography, The Chemistry of Pollution, The Ecology of Space, The Transportation Trauma, Evolution, Who Do You Think You Are? (A Glance at Human Physiology).

Each student's mathematics program was planned with him to fulfill either his requirements for university entrance or the necessary prerequisities for advanced science, math or engineering. Students who were not mathematically inclined, learned the basic understanding and skills needed to live in a mathematical world. The program trained students in logical thought, imagination and accuracy as well as in mathe-

matical skills. They learned to use mathematics as a tool in their study of the sciences, social sciences and the humanities. They had the opportunity to read the literature of mathematics to see and understand its relation to life. Courses in relativity and astrophysical phenomena were offered through this department as well.

Foreign languages were taught to gain fluency in communicating and to attain a better understanding of other cultures. The students acquired language skills such as listening, flexibility of mind, creativity in expression, all of which enabled them to learn other languages with more facility. The school had chosen the integrated multi-media method from the Center for Curriculum Development in Philadelphia for the teaching of both Spanish and French. German was also offered for those wishing a second year of that language. Conversations were conducted in German and correspondence with high school students in Germany was continued throughout the year.

Involvement courses for credit. An exciting feature of the school is the granting of credit for involvement courses. Many opportunities exist for student responsibility in the operation of the Up With People company. Responsible involvement in one of many areas was evaluated for credit. The student was required to assess his learning experience on a tape, in a term paper or report.

Personal contact with people in a community in advance of the school's arrival formed the basis of the Public Relations course. The students were required to arrange housing for one hundred and ten people,

to promote the show by having interviews on radio and television, to write newspaper articles and to meet and involve many people. This required initiative and imagination, planning and organization.

Credit in Public Speaking was obtained by having at least twelve original experiences in this art. Speaking on radio and television, for school or college assemblies, at clubs and business meetings, was often the role of a student seeking credit in this involvement course.

Traveling thousands of miles and living in many homes of different socio-economic backgrounds was a unique educational experience. Any student wishing to gain credit in a Comprehensive Travel involvement course could make a comparative study of social patterns in a variety of communities or work out any pertinent research related to this.

Another interesting involvement course was Food Management. The task of feeding an Up With People company during its travels called for a great deal of discrimination in food buying, quantity cooking, budgeting and menu making. It also required coordination with people in the communities visited where often people wanted to contribute meals, food or money. The students seeking credit in this course worked closely with the nurse of the school and with a teacher who had been a hotel chef for two years.

Students who worked with the business manager gained a broad perspective of accounting procedures and a credit in the Finance Course. The students were given the opportunity to be creative in finding more efficient methods of accounting as well as enlarging the income of the

Up With People company. They also gained knowledge of how a business operates to make its products and services sell.

In the Creative Design Course the students were given opportunities to develop and produce original designs in fashion, stage sets, greeting and invitational cards, posters and publication layout.

Any student, proficient in music and theatrical production, could gain a credit in the Musical and Stage Production Courses. A great opportunity was provided for these students to assist the musical directors in responsibility for the music and the general staging of the show. On the other hand, any students developing the dance and movement sequences of the Up With People production, could gain a credit for the course in Choreography. Here, too, the emphasis was on originality and content.

Students taking full responsibility for costumes during rehersals and performances also were recognized and could get credit for the Costuming Course. This activity included the purchasing, cleaning, repair, and upkeep of all show costumes for one hundred students.

Technical Engineering was an involement course highly applauded by the backstage workers. Hard work, technical 'know-how' and teamwork were the essentials of the work for the boys involved in handling ten tons of equipment valued at $100,000. The students worked for long hours in difficult situations. They learned not only the theatrical engineering of sound, lighting and carpentry but the full scope of their physical capabilities.

Three further courses in involvement were also offered, namely, Orchestra, Chorus and Applied Music. Students in the Orchestra Course had the opportunity of almost daily musical rehearsals for the show. The musical directors encouraged the use of drums, lead and rhythm guitars, organs, piano and all bass instruments. On the other hand, the students in the Chorus class experienced extensive training in vocal production. Full vocal participation in an Up With People production often involved the students in four or five shows a week plus assemblies in clubs and schools, and radio and television performances. During the year the students had to adjust to a variety of auditoriums from well-equipped two thousand seat theatres to cow palaces and football stadiums. As for the course in Applied Music, individual training was given here to those interested in music theory, vocal or instrumental solo work, composing and arranging music. Students were able to utilize immediately what they learned.

Students' work evaluated. There were no examinations and no letter-grades given in the Up With People High School during the past year. The students' work was evaluated each quarter. The evaluation procedure included a self-evaluation by the students, an evaluation by the teacher, and a student-teacher discussion on the evaluations. Copies of the final report were sent to the parents and universities. The principal of the school told the faculty memebers that all the universities in question were very pleased with the written evaluations and that not one asked for the letter-grade for the student concerned.

It appears evident to the writer that, beyond the limitations of their past experiences, former training or obvious personal equipment, students will go out of the Up With People High School, searching, growing,

giving and joyously involved in architecturing newer and better worlds. A student's version of this is:

> You can't separate the show and the school. It's like a color scheme: one fades into the other. My experience with Up With People enlarged my learning as a whole. It is future-minded, important and relevant. Both students and teachers are all being met with a challenge, not only for the 70's, but the 80's and the 90's and for the year 2000.[1]

The writer has "met with a challenge", a new education that has come to birth - a classroom with no limits - an education with no limitations -a new education of total involvement. She intends to rejoin the Up With People High School in August, 1971, as it continues on its tour of six European countries, various American States and finally into Ontario, Canada.

The Up With People High School has a song which claims "man's gotta go somewhere". This really expresses the action theme of the human race. Behind this concept is the surge of history and the thrust of millions throughout the earth whose yearning is to explore new galaxies of man's mind and spirit. This is Up With People education.

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1. Val Lawler, Up With People High School Program, 1970.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The significance of this school. Up With People High School has developed a program which enlists the enthusiasm of its students while preparing them to take a responsible place in society. Can the elements which lead to these results be identified? Which of them are peculiar to this individual traveling school, and which may be found to have a wider application? Certainly not every high school student in the world can travel across the United States and abroad. Nor, perhaps is it necessary for everyone to master French or Spanish. Not all students would find their places in a musical show, nor would such a strenuous program be suited to everyone's health. Young people taking a great number of laboratory sciences would certainly be hampered by constant travel on a long term basis and many youngsters have not attained the necessary maturity to cope with the unusual combination of freedom and restriction that the work entails. It will be valuable to discover which of the characteristics of this school are basic to its educational program and which are secondary. An attempt will then be made to examine the most important to see how they might be more widely reproduced or to see how similar programs might be developed.

Commitment. One unique feature of this school is the common commitment of the students to a high goal. While the program of travel and show might attract young people looking for excitement, the realities of life on the road are so demanding that only those with a sense of commitment can keep up the pace. Some schools have more clearly defined goals

for their students than others and some students choose a definite aim which directs them in their studies and general attitudes. However, too many young people are in school mainly because they are required to be, and have little purpose for themselves or their futures.

Initiative. From the start the initiative has been taken by the students of the Up With People High School. It was the decision of the young people themselves that such a school was needed. It is the decision of each student to enter the school and accept its purpose and program. No adult first decided what the students ought to aim at nor what preparation they must have. Interestingly enough, this reversal of the usual situation has led to more, not less involvement of the faculty. The students are sufficiently in earnest to make them eager to accept all that their own teachers, curriculum directors and outside resource people can offer. In this connection, one of the students said: "Sometimes I think our school is hardest on the teachers. They're always working! But we learn to communicate with them. I've never really communicated with anyone over twenty before." Graduates of the school helped in developing the changes in the curriculum.

Relationships. In every school, of course, there are some students with strong personal commitments who have decided early on their careers, whether technical or professional, and who pursue their studies with energy and enthusiasm; but often the sense of shared responsibility and purpose is absent. In the Up With People High School there is a clear feeling of teamwork and caring between the students and between students and faculty. Much of their present work, in English and social

studies especially, is done in small groups who carry out the research on a subject together. Extensive use is made of tutors drawn from those who have themselves recently finished some study or research. If one student finds a compelling subject for investigation he often gathers a group of others to work with him. One instance of this was a boy who became interested in the history and philosophy of education because of the contrast of the new curriculum with what he had experienced before. He did extensive reading himself, then got a group together to broaden the research. The aim of their project was to prepare themselves to speak in an informed way with school officials in the cities they visited, and explain clearly what they were finding in their new curriculum. Another group took advantage of their time in Oklahoma to study Indian history and culture. A former Up With People student, Thomasine Hill, Miss Indian America for 1969, worked with them for six weeks, helping them to meet Indian leaders and to find material. This subject was of particular interest to the students who were of Indian ancestry, but one non-Indian girl explained why she had chosen it: she came from Oklahoma and felt she should understand more of the background of Indian culture which plays such a great part in the life and history of her state.[1] Even before the new curriculum, which offers great scope for this kind of initiative, was introduced, the constant writing of new songs and development of vocal and instrumental groups to present them in the show, gave frequent opportunity for this sort of cooperative effort.

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1. "Up With People High School", Prospectus, 1969-70, p. 15.

Relevance. Another aspect which stimulates the students in their work is the immediate relevance of what they are studying. The examples cited in the previous section illustrate this. Especially significant is the intensive work in foreign languages with its direct application in countries visited with the show. Cast members, usually two together, stay in homes in foreign cities, often with families who speak no English. Large sections of the show are translated and sung in the language of the country. Some students learn to give talks to civic groups or on television. One of them introduced the show to Pope Paul, in Italian, another to the late Chancellor Adenauer, in German. The student referred to in an earlier chapter spoke for the cast to President Mobutu, in French. The "involvement courses" or electives give scope to students with an interest in theatre production, technical work with lighting or sound, music performance, composition or conducting, choreography or costuming. They receive experience in business management, food procurement and preparation, public speaking and the communication arts. Sometimes these lead a student to his next step in education -- business college, music school, dietetics, electronics, publishing and others. The staff of the cast carries on continual guidance with each student to help him find his chosen field and decide on the best preparation for it after high school.

Similar features in other schools. This resume has touched on several of the outstanding features of Up With People High School education. Some of them are not original. For instance, the Parkway Project, already

cited, does much to give initiative to the students themselves, and relate them directly to the community. It has a plan, as has Glasser in Schools Without Failure, for increasing the human quality of the students' life, their care for one another and their closeness to the teacher. The Parkway Program also enriches the curriculum by the use of many available resources -- people engaged in the various fields being studied, and the organizations, laboratories or plants where the real work is carried on. The Storefront Schools help their students find a motive for resuming their education, not only for personal advantage but frequently to equip themselves for public service in their own communities. A key to the success of these students may be found in the faith the teachers show in them. The Ethical Culture Schools start with the assumption that every student is naturally concerned with the world around him. He is helped to see the needs of those less fortunate than himself and take responsibility for helping them.

Innumerable efforts are being made to increase the flexibility, the inter-relationships and the relevance of curriculums to the students' own lives. More schools today are giving young people experience in trades and vocations along with their formal studies. These are not just the extracurricular activities such as student periodicals, plays, music or shop, but actual jobs, alternating with class work.

The unique character of Up With People High School. Since all these features may be found in one school or another, what can be said

of the unique character of this one? Probably the central point is the sense of commitment the students have to a united, world-wide purpose. Each student also cares for each other member of the group so that he also may be equipped to contribute his best.

It is one thing to create a few groups of one or two hundred youth with a common commitment. It is far more difficult to imagine extending such a motive to the millions of high school students in a country today. Yet, in every school, there is probably at least one group with a great concern. The difference may be that its purpose and action are extra-curricular rather than central to the school's life. One significant off-shoot of the Up With People program is the development of local groups in communities where the traveling casts have visited. These groups, called "Sing Outs" share the same convictions and use the same basic form of musical expression but continue in their own schools. They are invited on weekends and during vacations to bring their versions of the show to other schools, state fairs and conventions. The local group in Puerto Rico has visited Jamaica and the Dominican Republic with their show, "Impacto".[1] Similar groups have sprung up in foreign countries.

One of the most impressive results of such actions has been the development of a Sing Out in the California Correctional Institution at Tehachapi. This group has received special permission, through legislative action, to leave the premises in order to participate in a community betterment program. One inmate wrote: "For the first time since I have

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1. Francis Bradley, "New Maturity in the Caribbean," Tomorrow's American News, May 20, 1968, p. 11.

been in prison the men are taking a good look at their country, freedom, and probably most important, their maker . . . you have opened minds of men that have been too long closed to the important things which lead to true happiness in life." The development in this prison was brought about by a visit from Sing Out Bakersfield.[1] This group has worked so effectively in various fields in the area that it is now "considered an educational program by the superintendent of schools, and they (the students) are given days out of school to do shows. They want to show how Up With People can have an important impact on the curriculum of all California's schools."[2]

The second value in the Up With People High School -- that of student initiative, is one that has long been recognized as vital. To achieve it on a wide scale will require a change of attitude on the part of many of the older generation, and will only develop side by side with the first quality, that of greater commitment.

The third value, to which the students themselves give such a high priority, is the relationship between students and teachers. Up With People has shown that here, too, the "generation gap", like racial consciousness, fades out as people work together for a common purpose.

A fourth point, that of making studies more directly relevant for students, is one which many schools are working out in their own ways.

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1. "Brings a New Mood to Prison", Tomorrow's American News, April 21, 1969, p. 3.
2. Perspective, March 18, 1969,p. 4.

It is enough to note here that today's students are realists and are looking for material that is pertinent to actual life. Whenever they meet real situations, they respond eagerly. More freedom for varied approaches, and more direct contact with community resources can be arranged wherever a school may be.

Up With People and its secondary program has been in action for five years now. Its forms have varied in that time, but it purpose remains the same. It has been described as the "upping of people". The outward organization of the movement will doubtless change as needed, but it will always have a chance to experiment with new forms and techniques, some of which will, no doubt, prove useful in other schools.

The writer has attempted to evaluate the relevancy of the Up With People High School in the light of the three questions:

(I) Is the school successful in meeting the goals it has established?

(II) Is the educational system graduating the type of citizen needed in today's world?

(III) Is the student receiving the kind of education which truly satisfies him?

The evidence produced indicated that the Up With People High School went far beyond the minimum requirements for graduation or university entrance. While offering students training for constructive participation in their chosen vocations, it also offered them opportunities to discover what these areas were and gave them new challenges therein

as the school moved from one city to another. The goals established by the school seemed to be successfully met.

The evidence of the value to society of the type of graduate from the Up With People High School is significant. Interviews and correspondence with parents, teachers, professional educators associated with the school, employers and businessmen are convincingly accurate and similar in their appraisals of the graduates as responsible, creative and enthusiastic young men and women.

Lastly, we consider the student himself. Is the student of the Up With People High School satisfied with the education he is receiving? Through interviews and student-evaluations with both the students and many graduates of this school, the writer has ascertained that they seem truly satisfied. Because they have been allowed to choose their areas of interest, they have felt a sense of motivation and relevancy in their work and have learned to budget their time and select priorities. Rich stores of resource materials have always been available to them. Interpersonal relationships with teachers and fellow students have been rewarding and satisfying and they have felt a growing concern for the people around them. Since nearly all the students of this school are university-bound, the graduates, with whom the school keeps in constant contact, are also giving evidence of satisfaction with the education they have received. Without exception, they speak of retaining their above-average grades and ability to cope with research work at in-depth levels. Many of them tell of receiving further scholarships and awards.

These results seem to speak well of the Up With People High School education and innovations. It appears obvious to the writer that the school is making an impact on education today. However, there is evidence that, though the program of this school works for this selected group of students, it would not work for all students. There are those young people who would not want to, or have not the health to, live away from their homes for an entire year at a time. There are also those parents who would not be willing to permit them to go. Also, there are students who would not have the energy to be so actively involved and could not take the constant "travel, study, rehearsal" schedule. The program also calls for highly-motivated teachers. Without these, the students would have no schools and the entire program would be impossible.

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